A U M

Water may be endlessly muddy, but when the mud is gone the water is clear. As it shines, so shines the Self also, when faults are gone away, it shines forth clear. And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self. —CREST JEWEL OF WISDOM.

THEOSOPHY

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GENETIC YEARS OF THE CYCLE

THEOSOPHISTS, in common with all human beings, have the power of reflection, of appraising the factors which have combined to bring about a particular condition or event in the affairs of men. But in addition to this common power, students of Theosophy possess a dual perspective in its use — an insight lacking to the rest of mankind. This is a fact of immeasurable importance. So to speak is not to arrogate to theosophists a position of superiority, but rather to indicate the grave responsibility resting upon the shoulders of the devotees of the archaic Wisdom-Religion. What is this "dual" perspective?

Thoughtful correlation of historical events has often led western scholars to partial perception of the cyclic character of social and racial development. Literature teems with disconnected statements bearing the mintmarks of such correlations. By sheer power of sustained inductive reasoning, leading thinkers have made accurate diagnoses of the ailments afflicting the human social organism, offering equally accurate prescriptions—so far as they go. But their analyses are not sufficiently far-reaching, their synthetic formulations inadequate to *solve* the problems at hand.

The student of Theosophy knows that what even the best of current thought regards as causes are, in fact, effects—external phenomena. The true significance of these can be understood only through the study of cyclic evolution as carried on by Reincarnating Egos, singly and in masses. He knows, also, that by the time the forces, the play of which we describe as history, have become objective, they are things "dead and done for," so far as the determination of the future is concerned. He is able to perceive

in "history" the Race Mind undergoing metempsychoses in accordance with cyclic law. For, in the words of the teacher,

> The reincarnationists and believers in Karma *alone* dimly perceive that the whole secret of Life is in the *unbroken series* of its manifestations:

—and this may be applied to races of men as well as to individuals.

In this sense, every true student of the philosophy of H. P. Blavatsky and William Q. Judge is, in fact, an *esotericist,* through his initiation into the "perceptive mysteries" of Karma and Reincarnation. The responsibilities of the "initiated" are great. Every man must answer to the Law for his actions—theosophists even more than those whose thoughts are delimited by the progress of the race. There is a great difference between the human responsibility of the man of the world, and the Egoic obligation of the student of Theosophy. To know the truth has a fateful significance. The words of a Master may be pondered in this light:

> Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes.

The practical lesson to be drawn from this is that the present-day students of Theosophy, wherever and however situated, are responsible for the outcome of the present cycle, for the foundation *now* being builded for the future until 1975. Does membership in an organization constitute a fulfilment of that responsibility?

Under the title, "The Theosophical Movement," Mr. Judge writes, "Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations." Of these latter there have been many—more, perhaps, than were necessary — yet during these metamorphoses of the underlying movement, itself "moral, ethical, spiritual, universal, invisible save in effect, and continuous," have we sought to see the law of cycles working in "organized *Theosophical bodies*"? Have we striven to perceive the *unbroken continuity* of the informing spirit? Has our allegiance been to persons, societies,

groups, or to the THEOSOPHY which is aided (or hindered) by "working organizations" but "above them all," because bodiless and free?

Theosophists, perhaps more than other men should be awake to the inherent imperfections of Human Nature, if only because they have deliberately undertaken their elimination. In the presence of a crisis, lack of self-watchfulness and self-restraint "may become fatal in every case." Our duty to the Race, therefore, begins with a careful examination of our own convictions, ideas and beliefs, our own position in relation to a Movement which is spiritual and continuous. Then, the student should study the history of the Movement itself, as embodied in the life and work of the Founders, and as their efforts found reflection in their students and those who came after.

In this way may be gained the dual perspective with regard to theosophical history—the *form* of the Movement regarded in the light of its Spirit.

It should be useful, next, to consider the esoteric bearing of Theosophy upon historical events in the world. Inner orientation achieved, it is possible to view outer happenings in their right relation to the past, the present, and the future. In her Fourth Message to the American Theosophists H.P.B. made what in 1891 could only have been regarded as a prophecy, but which now, forty-five years later, appears as "history":

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

These statements apply impersonally to all Theosophical leaders as well as to their followers, and in every society, one's own included. They apply also to "psychical research," to the experiments in hypnotism now becoming a common subject of medical

and scientific discussion and practice, to "New Thought," false "occultism," and other "dangerous delusions."

All these things point to a direct sequence of cause and effect worthy of serious thought. Their developments are inevitable in our stage of the continuous cycle—but what of our attitude toward them?

> "In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."—H.P.B.

THE SPIRIT IN THE BODY

You will remember that H.P.B. said: "Do not follow me nor my path; follow the Path I show, the Masters who are behind." The wisdom of which is seen in the course of those who judged of the teaching by what they were able to understand of the Teacher. They judged Her by *their* standards and fell down on everything. In their views, a teacher of high philosophy should not smoke, should be conventional; she made mistakes, in their opinions; ergo, her philosophy must be wrong. All the time she said, I am nothing; I came but to do the bidding of Him that sent me. W.Q.J. had similar judgment passed on him; primarily, because he upheld H.P.B. first, last, and all the time—which was the underlying reason for the attacks. Fearful of "authority," they minimized the only possible source upon which reliance could be placed, and then endeavored to convey the impression that *they* were so much greater than H.P.B. that they could explain Her away; in this, they made a greater claim for authority than she ever made. Where was W.Q.J. all this time? Right beside her, holding up Her hands, pointing to Her as the one to whom all should look. Those who followed his advice or yet follow it, will find *where She pointed.* It comes to this, that those who pretend to follow H.P.B. do not do so, unless they also recognize W.Q.J.

They had to villify H.P.B. in order to do likewise with W.Q.J. These Two stand or fall together. About W.Q.J. being at work now. It can be said that he never ceased working, and that work has gone on directly and indirectly. He is working for unity—what he has always stood for. His aid will be given to every effort to spread Theosophy *pure and simple,* and to such *individuals* as could undertsand him, and this in exact measure.

—ROBERT CROSBIE.

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GREAT THEOSOPHISTS

Plotinus

AMMONIUS Saccas, like many other great Teachers, never committed anything to writing. Following the custom of the ancient Hierophants, he transmitted his teachings orally, and bound his pupils by an oath not to divulge his most profound doctrines except to those who could be trusted not to disclose or misuse them. After the death of Ammonius, the work of recording the Neoplatonic teachings was taken up by his pupil Plotinus, and it is to him that we owe most of our knowledge of that system.

Plotinus was an Egyptian by birth, and a native of Lycopolis. The Keynote of Plotinus' whole nature is summed up in the word *impersonality*. He was so resolved to keep his personality in the background that he refused to tell the place of his birth or the names of his parents. When he was asked to have his portrait painted he replied:

> "Is it not enough to have to carry around this image? Must I transmit the image of this image as worthy of attention?"

Nothing is known of the early years of Plotinus' life. We meet him for the first time in Alexandria when he was twenty-eight years old. At that time he was devoting himself to the study of philosophy, and was seeking among the different schools for a system which would satisfy him. Having failed in his search, he met a friend one day and told him of his predicament. His friend advised him to visit the school of Ammonius Saccas. As soon as Plotinus heard Ammonius speak he cried: "This is the man I have been seeking!" And from that day on he attended Ammonius' classes, remaining with him for eleven years.

At the end of that time Plotinus determined to visit Persia and India so that he could study the Eastern philosophies at first hand. At the age of thirty-nine he joined the army of the Emperor Gordian and went with him to the Far East. After the destruction of Gordian's army Plotinus returned to Antioch and finally went to Rome during the reign of the Emperor Philip. (A.D. 244-249.)

There he founded a school of philosophy which soon attracted many of the most brilliant minds of the day. He began to write when he was fifty years old and during the following ten years wrote twenty-one books which were circulated among his friends and pupils. When he was fifty-nine years old he met Porphyry,

who was then a young man of thirty. Before his death, which occurred in his sixty-sixth year, Plotinus had written fifty-four books dealing with physics, ethics, psychology and philosophy. Plotinus was thoroughly conversant with the doctrines of the Stoics and Peripatetics, and found it useful to employ these familiar ideas in his writings. There was no geometrical, arithmetical, mechanical, optical or musical theorem with which he was not acquainted, although he does not seem to have applied these sciences to "practical" purposes.

After the death of Plotinus, his pupil Porphyry took the fifty-four books that he had written and divided them into the six *Enneads,* the present form of his works. As it is impossible here to discuss the *Enneads* in detail, the student who desires to go more deeply into the subject is referred to the original edition of the *Works of Plotinus,* translated from the Greek by Thomas Taylor and published in London in 1794 and 1817, and also to a later translation by Kenneth Sylvan Guthrie. The words spoken by Plotinus in the following dialogue are direct quotations from these works.

Let us go back in imagination to the year A.D. 260, when Porphyry first met Plotinus. Amelius, a pupil of Plotinus, has offered to take Porphyry to the home of his Teacher. On a warm afternoon in the late spring, as the two friends approach the house of Plotinus, they hear the happy sound of children's voices.

PORPHYRY: "Is thy Teacher a married man, Amelius, or does he conduct a school for children?"

AMELIUS: "Neither, friend Porphyry. But Plotinus is a great lover of children and is always surrounded by them. So great is the admiration for Plotinus here in Rome that many wealthy families commit their children to his care. And so his house is always filled with children whom he educates with the greatest care and diligence."

The two friends enter Plotinus' house by means of a long narrow vestibule. On either side of the hall they see the bed-chambers and the room of the porter. In the center of the passage is a square shallow reservoir for rain water which pours from a hole in the roof. Passing through the vestibule they come into the *atrium,* a larger hall where visitors are received. In the corner they perceive a large wooden chest, ornamented and strengthened by strong bands of bronze and secured firmly to a stone pedestal, which is the money-box of the master of the house. The walls of the atrium

are adorned with paintings, the colors of which are repeated in the mosaic floors. Passing through the atrium, the two friends find themselves in the peristyle. From the columns which surround it hang long festoons of garlands. In the center is the garden, where white marble vases holding rare flowers stand upon pedestals.

Plotinus rises from his seat as the two young men approach, sends away the small boy with whom he has been conversing and bids one of his servants bring some refreshment for his guests. In a moment they are regaled with delicious fresh figs served upon their own leaves, a delicious concoction of anchovies and eggs, and small cups of honey diluted and cooled with snow water. When they have finished their light repast a servant brings a silver basin of perfumed water and delicate linen napkins bordered with purple.

Porphyry is eager to begin his conversation with Plotinus. He knows that Plotinus is a Neoplatonist, and therefore realizes that he must start his inquiries with universal concepts. He seats himself before Plotinus.

PORPHYRY: "Amelius has told me, Plotinus, that I must gain my knowledge of philosophy through the understanding of universal principles. Therefore I ask thee: What is it that lies behind all manifested, conditioned existence? What is its nature? How can it be described?"

PLOTINUS: "Above all things there must be something which is *simple*. For if it be not completely simple, and be not really ONE, it cannot be Principle. The Principle of everything must therefore be the One and only."

PORPHYRY: "But the manifested universe is multiple and complex! Dost mean to tell me that the complex springs from the simple?"

PLOTINUS: "It is not possible for the Many to exist unless the One exists from which, or in which, they subsist; or, in short, unless there is a One which is prior to other things. The One is the First Principle of things."

PORPHYRY: "How, great Teacher, can the One be described? It seemeth to me that the One must transcend the power of human conception and could only be dwarfed by human expression or similitude!"

PLOTINUS: "How, indeed, can we speak of IT? We are indeed able to say something of It, but we cannot describe It. Nor have we any knowledge or intellectual perception of It. For we can say what It is *not,* but we cannot say what It *is*. We are not, however, prevented from possessing It, though we cannot say what It is."

PORPHYRY: "Could we speak of the One as *Being*?"

PLOTINUS: "The One is not Being, but Being is the progeny of It, and, as it were, the first-born. For It is prior to any particular thing. Hence It is really ineffable. Properly speaking, there is no name for It, because nothing can be asserted of It.'

PORPHYRY: "Ah, I see! It is rather Be-ness than Be-ing. Has It then no relation to manifested, finite Being?"

PLOTINUS: "The One is all things, and yet no one of all. The One is all, because all things co-exist in It. But in It, they *are* not yet, but only *will be.*"

PORPHYRY: "I understand. The One really represents a condition of potentiality! What, then, is its relation to Life itself?"

PLOTINUS: "It subsists above Life, and is the *Cause* of Life, since the energy of Life is not the First, but emanates from this Principle as from an ineffable fountain."

PORPHYRY: "Must I then conclude that this Principle, being *above* all, is not to be perceived in the manifested universe? Where is the One?"

PLOTINUS: "The One is *everywhere*. There is no space where It is not. Therefore It fills everything. It is by the One that everything exists. The One fills everything, and produces everything, without being that which It produces."

PORPHYRY: "But, Plotinus, thou knowest as well as I that the whole manifested universe is characterized by *motion!* Is Motion the One? Or is the potentiality of Motion a condition of rest? What is the relation of the One to rest and motion?"

PLOTINUS: "The One is superior to both rest and motion. It is the potentiality of both rest and motion, and consequently it is superior to both."

PORPHYRY: "Another thought occurs to me, great Teacher. The universe manifests intelligence. Can that which thou describest as the One be Intelligence itself? In other words, does the One think?"

PLOTINUS: "The One does not think, because it comprises both the thinker and the thought. The One is not Intelligence, but is superior to Intelligence. As it is superior to Intelligence, that which emanates must of necessity be intelligence."

PORPHYRY: "This Principle which underlies thy philosophy is indeed profound. I clearly see that the One transcends the power of human conception. Wilt thou not bring me down into regions which can be comprehended by my finite mind? What follows this

condition of potentiality? How does the manifested universe come into existence?"

PLOTINUS: "Everything that exists after the One is derived from the One. But this second stage is no longer the ONE, but the *multiple* One. We see that all things that reach perfection cannot remain in an unmanifest condition, but must produce themselves in manifestation. This is seen throughout the whole of nature. Not only do beings capable of choice, but even those lacking in soul perception have a tendency to impart to other beings what is in them. As, for instance, fire emits heat; snow emits cold. Therefor all things in nature seek to reach immortality by the manifestation of their qualities. The One manifests Itself. That which is manifested also manifests itself in its own way."

PORPHYRY: "Ah, I see! Thou teachest the Doctrine of Emanations as the Gnostics do! But thou forgettest, Plotinus, that manifested things are made of matter. How can matter manifest itself?"

PLOTINUS: "Matter is not dead. Matter is not devoid of life or intelligence. One cannot exist without the other. Reciprocally, intelligible entities do not exist without the matter that makes them. Form and matter are principles that are necessary to the constitution of all things."

PORPHYRY: "I see, Plotinus. Thy theory is that Spirit, or Consciousness, and Matter are not to be regarded as independent realities, but as the two facets, or aspects, of the One, which constitute the basis of conditioned being, whether subjective or objective. But what about *man*? Is there something in man that corresponds to the One?"

PLOTINUS: "There must be another nature, different from the body, which possesses existence from itself. It is necessary that there should be a certain nature primarily vital, which is also necessarily indestructible and immortal, as being the Principle of Life to other things. It is necessary that there should be something which is the supplier of life, the supplier being external to, and beyond corporeal nature."

PORPHYRY: "Is that what men call the Soul? If so, what is the relation of the Soul to the One?"

PLOTINUS: "Soul is One, and in a certain respect the ONE. The soul which has more alliance with the One participates more abundantly in It."

PORPHYRY: "What is the nature of the Soul?"

PLOTINUS: "The Soul is not corporeal, as the Stoics taught. No aggregation of atoms could produce the Soul. The Soul is an incorporeal and immortal essence. The Soul imparts movement to everything else. She imparts life to the body. She alone possesses real life."

PORPHYRY: "What, in thy opinion, is the relation of all Souls with the Universal World-Soul?"

PLOTINUS: "The Universe lies in the Soul that sustains it, and no part is destitute of Soul, being moistened with life like a net in water. If all souls be one in the Universal World-Soul, why should they not together form One? If both my soul and your soul proceed from the Universal World-Soul, then all Souls form but a single One."

PORPHYRY: "How then, Plotinus, wouldst thou define man? Is he fundamentally a Soul or does he only possess a Soul?"

PLOTINUS: "Man *is* a Soul. He *has* a body. The nature and essence of these must be divided. Since the body is a composite, reason shows that it cannot remain perpetually the same. Sense likewise shows that it is dissolved at death and receives various destructions, since each of the things inherent in it tends to its own, or to the whole from which it was derived. Soul is separable from the body. Nor yet is the soul in the body, as part of the whole. For soul is not a part of the body."

PORPHYRY: "But is the body not a part of us, Plotinus?"

PLOTINUS: "If the body is a part of us, we are not wholly immortal. But when we see correctly, we see that the body is only the *instrument* of the soul, and that the *soul is the man himself.*"

PORPHYRY: "But, Plotinus, even though the body is only the instrument of the soul, it is an important one. We could not function without it!"

"PLOTINUS: "We are not the body, but we are not entirely separated from it. It is associated with us. It depends upon us. Therefore its sufferings and pleasures are not indifferent to us. The weaker we are, the more we occupy ourselves with it. In it is plunged a part of ourselves, which constitutes the essential personality."

PORPHYRY: "Why then, Plotinus, do men speak of the soul as if it were in the body?"

PLOTINUS: "The soul is said to be in the body because the body alone is visible. But if we could see the soul, and if we could see that she surrounds the body by the life she possesses, we would

say that the soul is in no way in the body, but that on the contrary the body is the contained within the container, that which flows within the immovable."

PORPHYRY: "Wouldst thou give an illustration, Plotinus, so that the matter will be clearer to my comprehension?"

PLOTINUS: "The soul is said to be in the body as a pilot in a ship. If it were there as a passenger, it would be there only by accident. But even this is not enough. For the pilot is not present in the whole of the ship, but only in a part of it at one time, while the soul is always present everywhere. A better illustration is that the soul is present in the body as light is present in air. Light is present in air without mingling with it. When the air, within which the light radiates, withdraws its light, the air keeps none of the light. But it is illuminated as long as the air remains subject to the light."

PORPHYRY: "I thank thee, Plotinus, for thy illustrations. But there is another question I would like to ask thee. Thou saidst a few moments ago that a part of ourselves is plunged in the body. Must I understand that the whole soul is not present in the body?"

PLOTINUS: "The soul never enters completely into the body. By her higher part, she ever remains united to the intelligible world, as by her lower part she remains united to the sense world. The higher part of the soul is insensible to the attraction of these transitory pleasures and leads an undisturbed life. Every soul has a lower part turned toward the body, and a higher part turned toward the divine intelligence."

PORPHYRY: "Ah, I see! The nature of the soul becomes dual as soon as it is attached to a body! That would necessarily give it a double action!"

PLOTINUS: "Exactly! The soul has a double action in her double relation to what is above and what is below. By her first action, she manages the body, and by her second action she contemplates the intelligible entities."

PORPHYRY: "I understand. The soul is therefore an *active* entity. What are some of her activities?"

PLOTINUS: "The soul is a real being, with characteristic nature and activities. Among these is *memory,* whose exercise is only hindered by the body. When the soul unites with the body, she *forgets*. When she separates herself from the body, she *remembers*. The body is therefore only the stream of Lethe, or forgetfulness. To the soul alone belongs memory."

PORPHYRY: "Thou hast said that the soul is the man himself. How can we arrive at this conclusion?"

PLOTINUS: "Consider the soul by taking away that which is extraneous. Or rather, let him who takes this away survey himself, and he will see himself as immortal when he beholds himself in the intelligible world, and situated in a pure abode. For he will perceive himself as intellect surveying not anything sensible, but an eternal power contemplating that which is eternal."

PORPHYRY: "How then does the soul acquire a body? Is there a Law which causes her to incarnate in a body of flesh?"

PLOTINUS: "What is called inevitable necessity and divine justice consists in the sway of nature which causes each soul to proceed in an orderly manner into the bodily image which has become the object of her affection. Consequently the soul approaches the object toward which her interior disposition bears her. Thus she is led and introduced where she is to go. At a fixed moment she descends, as it were, spontaneously, where she ought to enter. Each soul has her own hour. When this hour arrives, the soul descends as if a herald had called her. Thus individuals come here below by virtue of the common law to which they are subjected."

PORPHYRY: "Ah, Plotinus, it seems that thou teachest of a power outside of man! The Law of which thou speakest, where is it? From whom is it derived?"

PLOTINUS: "Each one bears *within himself* this common Law, a Law which does not derive its power from outside, but which depends upon the nature of those who are subject to it, because it is *innate in them.*"

PORPHYRY: "What purpose, then, has the soul in incarnating?"

PLOTINUS: "The soul descends for the purpose of developing her own powers, and to adorn what is below her. Souls alternately changing their bodies pass to other forms, just as in the scenes of a play, where one of the actors apparently dies, but shortly after changes his dress, and, assuming the appearance of another person, returns to the scene."

PORPHYRY: "What then, Plotinus, is death?"

PLOTINUS: "To die is only to change body, no otherwise than shifting a garment. Nevertheless he who departs will hereafter return to the play."

PORPHYRY: "Give me another illustration of death, Plotinus! It is a subject that long has puzzled me!"

PLOTINUS: "Life is a partnership of soul and body; death its dissolution. In either life or death, the soul will feel herself at home."

PORPHYRY: "In what state of consciousness is the soul after death?"

PLOTINUS: "There are two states after death. In the first, the soul which is attracted by body will recollect everything that the man did or suffered during the present life. In the course of time, however, the recollection of other things from former lives will arise. For the soul becoming in a greater degree purified from the body, she will recollect those things, the remembrance of which she had lost in the present life. A forgetfulness of such worldly pursuits is necessary. Hence he who says that the worthy soul is oblivious will speak rightly. For the soul will fly from the many and will collect multitude into one. Thus it will not associate with multitude, but, expelling it, will live by itself."

PORPHYRY: "And when the soul returns to earth-life, Plotinus, what happens then?"

PLOTINUS: "It meets the consequences of its former deeds. Those who, in a former life, were slave owners, if they abused their powers, will be enslaved. It is not by chance that a man becomes a slave, is made prisoner, or is dishonored. He must himself have committed the violence which he in turn undergoes. If you desire to discover the exercise of distributive justice, it is not sufficient to examine the present only; the past and future must also be considered. The orderly system here mentioned is really inescapable, truly a justice and an admirable wisdom. The order which reigns in the universe is eternal. It penetrates everywhere, even in the smallest thing."

PORPHYRY: "Thou hast shown me, Plotinus, that man is the maker and fashioner of his own destiny, the only one who sets in motion the causes of his own happiness and misery. But how does that Law which is inherent in man determine the quantity and quality of the punishment the man has to suffer?"

PLOTINUS: "The Divine Law is inevitable, containing at once in itself the power of accomplishing what it has now judged to be fit. In the Law it is promulgated how much and how long it is necessary to suffer. The punishments which overtake the evil one must therefore be derived from that Order which rules all things with propriety. The unjust evils, accidents and misery which seem to overwhelm the good may all be said to be the consequences of

anterior faults. This universal Order must not be accused of being unjust, but we should insist that distributive justice exercises itself with perfect propriety. If certain things seem worthy of blame, it is because they are due to secret causes which escape our knowledge."

PORPHYRY: "Distributive Justice! I shall remember those words, Plotinus! They will clear up many points which have sorely puzzled me. But, Plotinus, do all men suffer the effects of distributive justice in the same manner?"

PLOTINUS: "There are three types of men. Since all men from their birth employ sense prior to reason, some, proceeding no further, pass through life considering these as the first and last of things. But others are in a small degree elevated from things subordinate, the more excellent parts of their soul recalling them from pleasure to a more worthy pursuit. In the third class is the race of Divine Men, who, through a more excellent power, and with piercing eyes, perceive supernal light."

Plotinus died at the age of sixty-six. At the moment of his death a Dragon, or Serpent, is said to have glided through a hole in the wall and disappeared—a fact highly suggestive to the student of symbolism. In later years Porphyry, his devoted pupil, summed up Plotinus' life in these words:

> He left the orb of light solely for the benefit of mankind. He came as a guide to the few who are born with a divine destiny and are struggling to gain the lost region of light, but know not how to break the fetters by which they are detained; who are impatient to leave the obscure cavern of sense, where all is delusion and shadow, and to ascend to the realms of intellect, where all is substance and reality.

THE LAW OF SPIRITUAL DEVELOPMENT

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED.

—H. P. BLAVATSKY.

"BODY AND SOUL"

SOME despise the body and some despise the soul. Some love the body and a few love the soul. Average man loves both body and soul, all the while more or less acutely aware that he is torn between the two. All this constitutes the riddle of existence every man is trying to solve. Commonplace, therefore, as may seem the trite expression "body and soul", our individual and collective failure to find the solution of the riddle should make us devote more serious attention to the subject than is ordinarily the case, even among Theosophists.

Looked at dispassionately, that is, as something not peculiar to one's self alone, but as common to all men, it becomes immediately self-evident that what we dignify by the name of religion, no matter what our own religion, is but the synthesis of one species of effort to solve the problem of soul and body. In the same way all that goes by the name of science is simply the attempt to solve the same puzzle by the opposite road, while human philosophy, which includes our particular philosophy, is very clearly the effort of mankind to find some neutral ground where soul and body can both be at peace, "dwell together in unity".

Pushing our reflection a little deeper, anyone can see for himself that religion, any religion, tends ever in the direction of exalting the soul at the expense of the body, while science, every science of our day, tends always to exalt the body at the expense of the soul. Thus the religious man becomes a fanatic, regarding the body as something sinful, irredeemably depraved, the enemy of the soul. Thus the scientific man becomes a convinced materialist, regarding all conception of soul as the foe of reason, as the great deceiver of man who should be what Nature manifestly intends—a "rationalized animal". Between these two extremes wavers such philosophy as each man adopts for himself. All human philosophy, science, and religion, fall under two categories—hedonism or stoicism. The one seeks pleasure or happiness as the end and aim of existence. The other seeks repose through one or another form of Quietism—soul paralysis.

As long as one is at the age of childhood or adolescence, he seeks happiness. The ways and means employed may and do vary enormously, but the objective is always the same. He lives far more in his hopes, one form of imagination only, than in his sur-

roundings or his present realizations. Joys of any kind, past, present, or to come, are in their own nature volatile beyond compare. They always evaporate and disappear. Their very nature is centrifugal. Anyone can see this to be the fact, theoretically and actually, in his own experience and in that of all others. To pursue pleasure is to seek established ownership of a mirage, is to try to bottle up a rainbow. From this point of view childhood and adolescence mean far more than a youthful body. They spell a callow mind, a fledgling soul.

Just as clearly discernible is the fact that pain or sorrow, the opposite of joy or happiness, is cumulative—centripetal. No one can accumulate a *fund* of pleasure, no matter how many our agreeable experiences. Everyone can and does pile up a mountain of disappointments, not only without trying, but despite all his endeavors to achieve the opposite. So, in old age, which means the worn-out stage whether of body or soul, each one goes on doing as he has done in the beginning and all through his pilgrimage: "longing for what is past and desiring more to come." In reverse of childhood or adolescence, he sees all that has actually occurred in the light of memory, as the child saw all things in the light of imagination. As surely as the one brought the illusion of hope, the other brings the illusion of failure.

Surely, then, in misconceiving the essentially common characteristic of both pleasure and pain, we are bound to misconceive our own essential nature as the unchanging Reality, of which pleasure and pain, good and evil, birth and death, body and soul, are but images and silhouettes. What *is* the Reality within and behind all these antagonistic, mutually destructive experiences and expressions?

There is no philosophy, no science, no religion, which can answer—for all these, like the matters they profess to explain, are man-made, and callow, begin in "fond imagination", end in "bitter regret". Turn, then, to Theosophy, and in its light these opaque issues become translucent, self-illuminating. Whether one reads by the light of ancient or modern Theosophy it is all one and the same Light.

The *Bhagavad-Gita* has as its title and colophon, in the thirteenth Chapter, this very phrase "Body and Soul", or in Sanskrit, *Kshetra* and *Kshetrajna*. Superstition in religion, materialism in science, are both of them forms of soul-and-mind precocity very widely-developed in the race at large. Our notions of soul and

body are, as human conduct in its inter-relations unmistakably evidences, an exhibit of dementia so universal that scarce one gives the subject a second thought. The unnatural has become the natural mode of human behavior in a thousand ways, all derived from false notions of body and soul. When one reads the thirteenth chapter of the *Gita* with all this seen for what it is, and resolutely set aside in order to gain "Devotion by means of discrimination of the Kshetra from Kshetrajna"—then and then only is he in a position from which to see clearly, and therefore to understand the true nature of both body and soul. Both have the same origin: Self—Self as the Perceiver eternally; self as the creator and creature conjointly.

The "body" is the creature on any and every plane. "Soul" is the creator in any and every world. When Self is identified with the one or the other, pleasure is derived from the exclusion of its opposite, and inevitably, "pain follows him" from the disowned side of his own nature.

The cause? "Ignorance of the true nature of Self". When Self-knowledge is gained, soul and body are perceived as the means of emancipation or of slavery. Hence the same chapter of the *Gita* finds Krishna, the emancipated, saying to Arjuna, the enslaved:

> "That knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom."

"The Help of Prakriti"

The *Monad* is impersonal and a god *per se,* albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Atma-Buddhi without Manas."

—H. P. Blavatsky.

SCIENCE AND THE SECRET DOCTRINE

SO far as we know, H. P. Blavatsky never mentioned the existence of submarine canyons as an evidence of Atlantis, though she did dwell upon the matter of the Challenger Ridge. In her time, offshore sounding work does not seem to have been far enough advanced for this. During 1934-35, Harvard University has been making extended surveys of this problem, a report of which is contained in *Science,* for July 5, 1935. The existence of a deep submarine continuance of the Hudson River Valley has been known for some years. Off the Maryland coast is the deepest valley yet found, going to 9000 feet below sea level. It now appears from the above article that these valleys must have been formed by erosion prior to a great continental subsidence. There is apparently no other way in which these canyons *could* have been formed.

It has been the fashion to contend that there have been no real continental submersions and upheavals; that the undeniable changes have been of local shore line elevations and that the continents have remained in the same relative positions. In the face of ocean deposits some thousands of feet high in various localities, such an opinion is difficult to understand. Evidence of a canyon 9000 feet deep, incontrovertible proof of a submersion of at least that magnitude, ought to show something more than a "local" change. Dr. Francis P. Shepard admits to 6000 feet in fairly recent times.[1]

Dr. W. W. Watts, Professor of Geology of the Imperial University of Science and Technology, Kensington, makes an attempt to supply the mechanism for what he evidently accepts as the proven fact of continental submersion. These alternations, he says, are quite rapid; the evolution of grass being a process very long as compared with the evolution of continents. Dr. Watts believes that the changes are caused by the development of internal heat through radioactivity in the rock. This, perhaps, is as good a description as any from the scientific point of view. But there are other factors:

> . . . it is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert . . . that all the great

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[1] *Science,* Dec. 27, 1935; Do. Sept. 23, 1932; Nov. 3, 1933; *Literary Digest,* Oct. 29, 1932; *Journal of Geology,* 38, 577-589, 1930; *Geog. Review,* 22, 77-89, 1933.

> geological changes and terrible convulsions have been produced *by ordinary and known physical forces.* (*Secret Doctrine,* 1888, I, 640.)

Not least of the unknown factors, on the purely physical side, is the incalculable effect of major shifts of the poles, a periodic phenomenon as yet but dimly suspected in scientific circles, though there is plenty of evidence available. A geographical expert, writing in *Adventure* during 1936, remarked that the coal in Greenland is accompanied by fine fossils of the tropical vegetation and timber that existed "before the earth shifted its axis." Practical men are recognizing the physical fact, while men of theory are still arguing over the "astronomical and meteorological correlations of the glacial epochs."

Coming near the deeper causes—including the *cause* of the shifts—is a recent discovery of Soviet Scientists.[2] Objects, it is claimed, which have undergone no change in bulk or composition, have over a period of years fluctuated in weight, due, it is thought, to "very slow secular alterations in the gravity of earth, probably the result of gigantic catastrophes and shiftings of huge masses of matter deep under the surface." This is very close to reality.

> Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*Ocean of Theosophy,* 1893, p. 123.)

Such changes may, on occasion, be very sudden—as in the major catastrophes of Atlantis and Lemuria. Western Science would do well to follow the lead of "proletarian" scientists in this direction.

Some years ago the Wegener Theory appeared: the doctrine that all land was once a single mass, which broke apart and drifted to the positions of the various continents. This theory gained a great acceptance for some time; not the least of its appeals was the explanation of the connections between flora and fauna on opposite sides of the seas, which could now be made without recourse to the "mythology" of Atlantis and Lemuria. Fortunately,

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[2] *Oakland Tribune,* Dec. 4, 1935.

the theory has of late been declining under accumulating evidence. Most recent is the discovery that there is no Atlantic "Continental Shelf" so essential to its support, but instead a gentle slope of rock—except where cut by submarine canyons.[3] According to *Science,* Jan. 21, 1936, there is an "obvious relationship between the Atlantic Littoral fauna of Central America and the much richer one of the Indo-Malayan Archipelago." Just so. Said H. P. B.:

> " . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the Brahmans of Upper India stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might have reached — hardly wetting his feet — the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." . . . This was written from the words of a MASTER —a rather doubtful authority for the materialists and skeptics. (*S.D.* II, 327.)
>
> Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.
>
> He writes in "NATURE," Nov. 4th, 1880: "There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the mid-Atlantic or Pacific sea-bed as big as Europe,* should have been uplifted as high as Mont Blanc, and have subsided again, any time since the Paleozoic epoch, if there were any grounds for entertaining it."
>
> That is to say, then, that there is nothing which can militate against *positive* evidence to the fact; nothing, therefore, against the geological postulates of the Esoteric philosophy. (*S.D.* II, 780-1.)

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[3] *Oakland Tribune*, Nov. 29, 1935, commenting on the discoveries of the Princeton University Geological Department.

YOUTH-COMPANIONS' FORUM

IF it is true that everything that happens to us is the result of our thoughts, why doesn't Theosophy approve of "mental healing"? If it is our thoughts that make us sick, it seems logical and right to use thought for a cure.

(*a*) Man—know thyself! This has been the cry of the Adepts in all the ages, to be answered only by the few not too engrossed in the things of material existence. To know himself, one must search in the innermost depths of his being. In the present age of transition, man is chiefly concerned with the emerging psychic and occult powers of his inner nature. Mental healing, metaphysical healing, mind cure, spiritual healing and Christian Science all come under the same head. All are forms of self hypnotism. The cures these methods effect are simply due to the unconscious exercise of occult power on the *lower* planes of nature. Their dangerous feature is that they lead people to regard the healing process as being applied to the *mind* of the patient. This is dangerous because the healer interferes, consciously or unconsciously, with the free mental action of the person he treats. It is, therefore, Black Magic. To cure anything by Mind is either to hypnotize one's own self or be hypnotized by another person. This means to so submit oneself to another person as to be completely in his power. A person thus subjugated is Will-*less* until the "spell" is broken. Mental healers and Christian Scientists make use of certain ideas and abstractions in formulae which take the mind *off* the body, though it is generally believed that "thought" is the means by which the healing is effected. Thought differs entirely in its nature and relation according to the knowledge of the thinker, and to use a prescribed formula, as do the adherents of these healing cults, is by no means to employ *thought*. What passes for "thought" is the idea that diseases are caused by thinking of them, and that the only way to overcome them is by thinking of that which is not disease.

In both hypnotism and magnetism there is an act of will by the operator, a transit of something from him to the patient, and a resulting effect upon the patient. The force transmitted is the "auric fluid," a correlation of atoms on a higher plane, which descends to this lower one in the shape of impalpable and invisible plastic substances, generated and directed by the potential *Will*. A healthy operator cures by giving a portion of his vital "aura" to the sick man. But whenever the motive of the operator is for selfish purposes, or detrimental to any living being or beings, this is

BLACK MAGIC. The "fluid" transmitted by the operator to his patient can and does cure; but too much of it will kill. As every student of Occultism knows, there are seven sub-planes on our terrestrial plane, as on all others, and the force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapy or "fascination," is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is working on. The "fascinating" or subduing agent is created by the same force at work. In the physical world and its material planes it is called Motion; in the worlds of mentality and metaphysics it is known as Will.

The world is fleeting and is a form of consciousness existing because of thought and dominated by thought altogether. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them, both now and in the future. Man is a soul who lives on thoughts and perceives only thoughts. These thoughts may be words, ideas, or pictures. This soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This connecting link is the ethereal double or astral body, which is made of ether and is a necessary part of Nature, but while being etheric it is none the less substantial. Our thoughts and desires propel us to act from within without. When hypnotism is used a disjunction is made between the soul-man and the astral body, which then is for the time deprived of Will and is the sport of any suggestion coming in unopposed. Although the subject be dehypnotized the influence of the operator, once thrown on the subject, will remain until the day of the operator's death. Body, soul, and astral man properly in relation gives us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. During hypnosis a different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane. During hypnotism the molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. Many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral. The power to hypnotize and to be sensitive to it are both progressive states of our racial evolution. If the occidental portion of the race understands and practices true ethics based

upon the brotherhood of man these forces will not and can not be used for selfish, wicked and degrading purposes.

Thought is more powerful than speech in the subjugation of a patient to the operator, but unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by *thought* is an act of BLACK MAGIC still more pregnant with evil consequences than a *spoken* suggestion. Imagination is a potent help in every event of our lives. Imagination acts on Faith and both together create the mould for the *will.* Half if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. If we destroy our fears and give imagination its true place, nature will be able to work unhindered. Since healing is brought about in many ways, it is clear that neither the fact of healing, nor any number of testimonials, have any value as evidence that any one of these systems of healing is a true system. They present no basis for right thinking, right conduct, and right progress.

Healing means the getting rid of the effects which we ourselves have produced, consciously or unconsciously. It is our modes of life that make us unhealthy. It is our modes of thought that make us take up these modes of life. All these healing systems are presented for one purpose—to enable us to relieve ourselves of the responsibility of our own acts. In occultism that is a crime. To think that Spirit, the root of all being, can be dragged down to relieve us of those troubles brought upon ourselves is a blasphemy to anyone who thinks deeply, and a denial of the Real Self. The spiritual nature itself will not permit us to avoid the results of causation which we ourselves have set in motion. The only way that the affairs of life may be brought into their proper relation and harmony is by an understanding of our own nature, and *fulfilling it.* The powers of Spirit are far greater than any known power we possess and the spiritual power that lies in man's thinking goes much farther than the formulation of it. All these healing schemes, isms, religions, beliefs in this or that God, this salvation or that salvation, are only attempts to dodge our responsibilities.

(*b*) When we say that all our ills are a result of our thoughts, we are speaking of the "undeviating and unerring tendency in the Universe to restore equilibrium"—the law of Karma. Through ignorance of our true nature we set up causes the effects of which inevitably become manifest on lower planes of being—in the desire nature and the astral man, until they reach the gross plane of the

physical. Now, if some unnatural means of cure is resorted to the illness is driven back to the pyschic plane, or the plane of mind, resulting in something much worse when it finally does break out. It may even cause insanity.

The term "Mental Healing" is a misnomer because it does not apply to the mind but to the psychic and *pranic* planes. While these methods may appear to help some people, they give only temporary relief while the patient remains ignorant of the cause of his illness and of his true nature.

We must look for the cause and then try to eradicate it rather than impose artificial and unnatural cures. If sickness is the result of our thoughts we can't do much about the thought which caused this particular disease, but we can change our thoughts at present so that we won't have to go through it again. But this must be done by each one for himself, not by any other "healer." Then the physical disease should be dealt with by a natural method on its own plane.

It is said in Theosophy that physicians should pay more attention to psychology. Is not psycho-analysis a trend in this direction?

(*a*) Psycho-analysis may be a trend in this direction, but what is its value? The enquirer into modern psychology will find that the experts on the subject write books wherein nearly every statement is prefaced with: "This is not completely understood as yet," or, "Psychologists do not agree as to the cause of this." No wonder they disagree. Their approach to the study of *soul* is from the standpoint of physical body. True psychology, psycho-analysis or psychiatry must be based on an exact and true understanding of the seven-fold nature of man, of the functions of each of his principles and their relationship to the whole of Life. Psychologists must realize that there are powers in man, latent or active, that cannot be seen by the physical eye or detected by laboratory devices. They must discover that thought, will, and feeling do not arise from the body, but are brought *to* the body as faculties of the incarnating Ego. What is Theosophy but the truest and highest type of psycho-analysis? If man would follow the old maxim, "Know thyself," and look within his *own* nature, his psycho-analysis would then begin in a true sense. In other words, there is no difference between this kind of psycho-analysis and genuine "mental healing." They both mean that the man must examine his motives, make orderly his mind, clear away unnecessary and unwholesome thoughts, and turn heart and mind toward his duty to

others. Many, nay, all, of his "psychological" troubles would then disappear into thin air.

(*b*) "Psychology" is a word that has been so misused by western science that it has lost its true meaning. Examining its derivation we find it comes from *psyche,* Soul, and *logia,* Knowledge. In Theosophy it is used in its original meaning. Theosophy calls it the noblest of sciences but adds that in the West true psychology is practically unknown—that which is called psychology deals with but the intricacies of the lower mind—*Kama-Manas.* The soul and mind are invisible. No knowledge about *them* can be gained by investigation of the operations of their lower instruments, for the laws applying to the higher planes of being are different from those of visible matter.

Now what of psycho-analysis? Through hours of questioning about the subject's past, practitioners draw out and examine the dregs of the personal nature, seeking for some past experience to explain his present "phobia," complex or idiosyncracy. Whatever is found in this way is at best, an effect, the causes of which are much more subtly and deeply implanted in the nature of the Ego. It is a fumble, a gamble, as well as a most dangerous and harmful form of experimentation. How could it be else when the whole scheme of triple evolution—the physical, mental and spiritual as taught in Theosophy—is unknown. The physical and lower mental natures alone are studied, and these cannot be understood without a recognition of the Spiritual Ego as the causative being, the sustainer of the whole man. A knowledge of reincarnation is needed to find the real causes: "Each man's life the outcome of his former living is."

From another point of view, the practice of psycho-analysis may be regarded as a phase of Black Magic. To try to read the minds of others, to look into their hearts and read their secrets, is a violation of the integrity of the individual prohibited by Occultism. Even when there is a true motive and genuine desire to help, who knows what harm may result? Pure motive alone is not enough; knowledge is needed.

> "If we turn our Desires into the large and vacant field of serving others, and our Will into the narrow domain of that House of Life which we ourselves inhabit, we shall learn how these two Principles may both use the Mind, and enter with confidence the study of true Psychology."

CROSS-ROADS OF HISTORY

II

TURNING, as previously suggested, to a syllogistic analysis of such "doctrinaires," we find that each of the two schools described by Mr. Lippmann has omitted from its major premise the basic assumptions of the other. That is, they have passed from the argumentative state of meditation to a position of thraldom to the partial truth of the data on which their conclusions are based—a *Sattvic* delusion. From the psychological viewpoint, the problem of life is to remain in the argumentative state until *all* the factors have been considered in their relative importance. If this is true, the utter futility of the "scientific method"—the Aristotelian principle of reasoning from particulars to Universals—becomes self-evident. For the factors in every situation are infinite: how are we to consider them all? It is obvious to the theosophical student that the only practical means of orientation in such a task is through the three fundamental propositions of *The Secret Doctrine*. All particular factors must be capable of reduction to these fundamental terms. If not, we are confronted with a *reductio ad absurdum*. There is an interesting illustration of the perception of this truth in the writings of a revolutionary thinker of a century ago. In an essay entitled "Faith and the Future," published in 1835, the Italian patriot, Joseph Mazzini, attempts to explain to his followers why success in their endeavors to unite Italy into a nation had been delayed:

> The . . . cause is the error which has led us to confound the principle with one of its manifestations; the eternal element of every social organization with one of its successive developments; and to believe that mission fulfilled which is but modified and enlarged. This error has led us to break the unity of the conception precisely where it demands the widest extension; to mistake the function of the eighteenth century, and to make of a negation the point of departure for the nineteenth. We abandoned the religious idea precisely when it was most urgent to revive and extend it until it should embrace the sum of things destined to be transformed, and unite in one grand social conception the forces that are now isolated and divided.

An examination of Mazzini's writings, his life and ideals, would prove interesting to the student, particularly in comparison with present-day political thinkers and reformers. Whereas he had a

clear understanding of the dynamic character of human progress, and an *affirmatively* critical approach to the question—in terms of principles rather than applied forms—the best of modern analysts can offer but a negatively true picture of the factors at work. Mr. Lippmann, eschewing the limited conceptions of both reactionaries and radicals as manifestly inadequate, indulges in a modified Jeremiad:

> However difficult it may be to find the true doctrine by which mankind can advance, surely it is not to be found in either of these alternatives . . . the prospect is too dismal to be endured. It may be, of course, that the choice is inexorable and that a man is a fool who does not accept it with such resignation as he can muster. Many find this view unanswerable. Yet to embrace it is, I imagine, to mistake one's weariness for wisdom and to be discouraged rather than to understand. . . . The choice presented to this generation between a more comfortable and a free life is not to be borne.

He does, however, submit the opinion that "the riddle is not inherently insoluble." He is writing a book that will make an historical examination of the liberal movement which began in the second half of the nineteenth century, and seek to comprehend the reasons for its failure to bring about an orderly and progressive society. The steps of the inquiry are described in a paragraph.

> I have sought to examine this vision of the future not only in its Fascist and its Communist embodiment but also in the gradual collectivism of democratic states, trying to determine whether a society can be planned and directed for the enjoyment of abundance in a state of peace. The question was not whether this would be desirable, but whether it was possible. I began by thinking that while it might be difficult to find planners and managers who were wise and disinterested enough, the ideal might eventually be realized through a well-trained ruling class. But I have come finally to see that such a social order is not even theoretically conceivable; that the vision when analyzed carefully turns out to be not merely difficult of administration but devoid of any meaning whatever; that it is as complete a delusion as perpetual motion. I realized at last that a directed society must be bellicose and poor. If it is not both belicose and poor, it cannot be directed. I realized then that a prosperous and peaceable society must be free. If it is not free, it cannot be prosperous and peaceable.

Such is the enigma faced by the men of today, and humbled indeed are those who are truly aware of the complete break-down

of all those ideas in which our philosophers have placed their faith. It appears that the present era is a cyclic interval of honest search for the solution. As time passes, the concatenations of moral and intellectual forces on either side, the increasingly weighted impingements of retributive Karma and the resulting precipitations of thought, will and feeling, all point to an approaching " moment of choice" of national, if not more universal scope—a twentieth century Ragnarok.

In 1888 H. P. Blavatsky wrote:

> Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest, reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme *and true to yourselves*. . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophists are struggling with the powers of darkness.

There is hope, encouragement, and *responsibility,* for theosophists in these words. We have passed the midway point between 1875 and 1975, and as the Messenger of the last century so often wrote, the movement then founded was neither the first nor the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. Her colleague and Co-Worker, William Q. Judge, wrote in *The Path* for March, 1891:

> In every century such attempts are made, and many of them have been actually named "theosophical." Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

The theosophist of today may well ask himself, What is *this* era?

"THE MYSTERY OF THE MIND'S DESIRE"

OF all the factors which go to make up a progressively constructive society, the one that is most important is the attitude, the point of view of its leaders. The lesson of history shows that the equilibrium of any cycle of civilization depends upon the degree to which *reflective* thought can be brought to bear upon these leaders. One might regard those of temperate mind as the "judiciary" branch of the body corporate of humanity. It is they who relate the multiform achievements of the time to the objects and ideals of life, however defined, who encourage the good, who point out fearlessly the evil, who in all ways provide the "checks and balances" essential to human progress. But manifestly, culture has its limits marked off by the orbit of its philosophical thought. Thus, for a true appraisement of the intellectual harvest of a period, its ideas and ideals must be viewed in the perspective of the Eternal Verities—a scale of values unaffected by the changing reference points of intellectual and moral evolution.

In a monograph entitled *The Mystery of the Mind's Desire,** John Finley, one of the editors of the New York *Times,* holds up a glass to the idealistic expressions of our age, as found in the religious reflections of leading scientists, poets and philosophers. He offers, one might say, a mosaic of modern contemplative thinking, richly interpolated with material from his own broad background. A dual theme runs through the essay, one finding voice in the new view of the physical universe as the embodiment of a Cosmic or Divine Intelligence, the other described as that

> . . . mystery which expresses itself in the aspiration of mankind for something that is infinitely above and beyond that which is visible and tangible, . . . the mystery of an urge that will not let man rest satisfied with what was or is, however much he may respect the sanctions of the past or be tempted to inertness by the comforts of the present, — the desire for knowledge, the desire to know the utmost truth, which has its highest expression in beauty.

Mr. Finley regards with wonder this two-fold mystery of mind, —in the universe, and in man—yet neither he nor the writers from whom he quotes see anything approaching *identity* in the two. He conceives rather an "interplay"—"the co-operation of his [man's] mind with the Mind of God in continuing creation and in the en-

*Macmillan, 1936.

joyment of earthly objects of sense to which contemplation gives spiritual significance." This concept of the separateness of deity and man may be regarded as the vital error in all humanistic ideals, however nobly held. From it springs the *personal* attitude of looking outside of self for "a master-mind that designed the formation and a master-will" who has "directed the maneuvers." Yet it would seem that Mr. Finley has some reminiscence of ancient truth, mirrored in his reverie on the "mystery of mind's desire." This Mystery is expressed in the oldest scripture known to man, the Rig Veda, which (*x.* 129) speaks of that "feeling" which leads and propels to creation—the *first movement* that stirred the ONE, after its first manifestation from the purely abstract principle, to create:

> Desire first arose in THAT, which was the *primal germ of mind;* and which Sages, searching with their understanding, have discovered to be the bond which connects beings and BEING.

As Schopenhauer restates it, "The World is Will and Idea." The ceaseless Desire in all Nature to "live" becomes in Man the desire to "know," the *conscious* expression of Will. Ideas, or Mind, appears in Nature as the law of harmonious proportion throughout the infinitude of being. In Man this wells up as conscious perception of the Great Design, as the latent power to know the Unity of Self in nature *and* man—the *identity* of the powers of both.

Modern science has provided us with intimate descriptions of the processes of life, forcing recognition of the presence of some protean Intelligence everywhere at work. Mr. Finley quotes from a translation of the Gospel of St. John made by the late Sir J. Arthur Thompson of the University of Aberdeen: "In the beginning was the Mind—and without It was not anything that was made." It should be evident from the very nature of such a perception—from the use of the term "Mind" itself—that there burns in man the same fire, the same creative intelligence which must have existed prior to any formal manifestation. The failure to perceive this philosophical necessity must be laid at the door of materialistic anthropology, which regards the human intelligence as some sort of subtle secretion of the body. For how could any man who believes himself to be an animal of a "superior kind," enlightened and distinguished from the rest of brute creation by miraculous intervention, or through a wholly unexplained and therefore wholly mysterious process of "evolution," at the same time embrace the conviction that the highest expression of Deity is within himself? The contrast of the unswerving laws of nature through which the

order of the Cosmos is expressed, with his own fallible powers of intellection, preclude consideration of the Unity of all in nature. Indeed, without the basis of Gnostic philosophy, to entertain it would be irrational.

The study of man and nature as presently constituted reveals two *foci* of action, from which ramify all determining conceptions of life and the religious and scientific conclusions derived therefrom. Both are the Kantian solipsism—ideas of Self. According as a man thinks he *is,* will be his motivations, his choices, with respect to what he considers to be desirable and good. And according to his idea of Deity, are the restraints and moral principles which modify in greater or lesser degree his actions on behalf of self. Thus, religion in dogmatic form is a systematized manual of the rules which it is proposed should govern the contest between what man wants and what "God" wants. A religion without dogma, such as the Unitarian belief, leaves the formulation of the rules to the individual.

Let us see how the present concepts of man as to "Self," and Deity or "God," have been formed. Whether we turn to the man of *Genesis,* moulded from clay by the Creator's hand, or to an ape-like forefather, man is thought to have had a material origin. However much we may feel the divine power of the mystery of mind's desire within our hearts, the idea of Self is *polarized* in matter, in physical form. So, whether we look to an anthropomorphic Jehovah for the intelligence that gives balance to the universe and pattern to the processes of Life, or to a ruling Cosmic Mind which compels admission on the basis of observed phenomena of Nature, Deity is *outside* of man. The idea of God is polarized in the notion of an external power and intelligence. Now from this, one thing is abundantly evident: both these conceptions are mutually qualifying and interdependent. Theosophy postulates that the Reality underlying each is One, that this single Reality or all-pervasive Consciousness is the *Constant* within which play the innumerable ratios of conditioned existence, typified in the psychological experiences of the human being by the two *variables*—the idea of Self and the idea of God.

So long as these ideas are regarded as distinct in themselves, so long will there be present in philosophy the mutual antinomies of atheist and religionist. Only a deformed intellect can see in life on earth and human society as we know it the handiwork of a "just and merciful" god—a god endowed with the attributes which

religion gives him. Only a mind blinded by materialism can perceive in the wonderful "mechanisms" of organic and inorganic nature naught but Lucretius' "fortuitous concurrence of atoms." Obviously, to give undivided allegiance to either of these points of view is to sacrifice reason. And what escape is there for him whose "philosophy" would include the dicta of both?

To the student of H. P. Blavatsky's Three Fundamental Propositions it becomes increasingly remarkable that the simple and logical reconciliation they provide for these profound contradictions has for nearly fifty years remained a *terra incognita* to western thought. This triune conception of Deity, Law and Evolution is the only basis for true ideas and ideals about life and life's endeavors—it alone can point suffering humanity the way out of the morass of selfishness, of religious and scientific materialism into which it has fallen. What hope can there be for a race whose highest formulation of philosophy offers only an ultimately unintelligible mystery?

The limitations of modern philosophical speculation is clearly expressed by H. P. Blavatsky:

> The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside of such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for the idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.—*The Secret Doctrine,* I, 326-27.

THE U. S. A. AND CHRISTIANITY

EVERYONE is acquainted with the "nature and nature's God" of the Declaration of Independence. Everyone knows of the provisions of the Constitution drawn to safeguard freedom in religion. Not everyone is aware in any realizing sense of the encroachments that have now become so common as to excite no question. "Eternal vigilance is the price of liberty" if sectarianism is not again to triumph in the United States.

Consider: (1) Each year we have the spectacle of the President of the United States issuing a "Thanksgiving Proclamation"; (2) In several states it is a crime publicly to question the Bible as a revelation, and in many states the Bible, sectarian denominational writings and songs, are a regular part of the public school program; (3) Laws exist in many States making it a crime to ignore Sunday as a sacred day by pursuing one's week-day labors or by indulging in public recreations and amusements, such as a ball-game, a theatrical or similar exhibitions; (4) the preferential exaction of an oath from witnesses in the Law Courts to tell the truth, "so help me, God." If one wishes to "affirm" he has to demand it as an implied privilege; (5) Practically every Legislative, Executive and Judicial Officer of the Government, National or State, upon being inducted takes his "Bible oath" of office; (6) Sectarian Christian Chaplains are provided in the Army and Navy and paid by the Government, and Chaplains are similarly provided for the Senate and House and for the Legislative bodies of the States; (7) Anyone openly opposed to Christianity and active against it, is liable to legal prosecution in many communities under State Laws and Municipal Ordinances.

Perhaps readers of THEOSOPHY will be glad to have of record for reference a distinct official disclaimer that the U. S. A. is a "Christian Government." It will be found in *American State Papers, Foreign Relations,* Volume 11, pages 18 and 19, communicated to the Senate by John Adams, the then President, on May 26, 1797, as by the Constitution provided, as it contains the text of a Treaty between this country and Tripoli. The germane matter, which we italicize, is in Article Eleven of the Treaty:

> *"As the Government of the United States of America is not in any sense founded on the Christian religion . . .* it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

THE PROBLEM OF SAVAGERY

IN order to understand the problem of "savagery" the fact must ever be kept in mind that there is an inner, invisible evolution which proceeds at the same time as the outward, physical growth of a race; and that, as H. P. Blavatsky states, "Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual." (*S. D.* II, 319). It is important, also, to remember that a race is but a transitory form which is used by a body of egos — evolving souls — in incarnation; that bodies, or forms of matter, as well as the intellectual forms, the traditional ideas or "culture" of a race, have a natural inertia which is overcome only by the self-induced energization of self-conscious beings. Thus, the advanced egos who set in motion the vibrations which produce a civilization may do their work, and then pass on to other fields of endeavor, while others — less developed — enter the society they have left, attempting with more or less success to maintain the standards of their highly creative forebears. This cycle is repeated, and still less evolved egos enter the race, until, finally there is the strange anomaly of a people like the present Egyptians, living in the shadow of Karnak's glory, and gazing with dull eyes at the mighty pyramids; or as in Yucatan, where the Spaniards found a peon race "camping out" beside great stone structures of their Mayan forefathers.

But, it may be asked, what about the early days of humanity on this earth? Where were these "backward" egos then? Turning to pages 317-8 of volume II of *The Secret Doctrine,* we find that:

> There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection with the former, and Karma — its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality.* The

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*See Stanza II, *ante*. This would account for the great difference and variation between the intellectual capacities of races, nations, and individual men. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link. Besides which, as correctly stated in *"Esoteric Buddhism"* (*p.* 30), "the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed."

> Aryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated.

And on pages 167 and 168 it is stated that:

> Thus, those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. . . . One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained" savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries.*

It is true that from the beginning mankind has had instruction from great adepts. "It is with the advent of the Divine Dynasties that the first civilizations were started." But it is also true that there were some classes of egos capable of taking and using the knowledge of the arts and sciences, while at the same time, in some regions of the earth, "savage man was hardly learning to build a fire and to protect himself from the elements." But let us not think that the lighting up of *Manas* was accomplished in a day — that civilization was born like Minerva, who leapt forth fully armed from the brain of Zeus. The first great cities were built by Lemurians of the sixth sub-race, in that region of their continent now known as the island of Madagascar. "Between the final evolution and the first city built, many hundred thousands of years had passed."

But could we return in conscious memory to that period of long ago, and see those mighty builders — see ourselves, in very fact, at work in the giant bodies of the Third Race — our gaze would also include other groups of men not so advanced. We would see the classes of egos in their natural divisions, not all intermingled in the great mass of mutually antagonistic units which our Karma has brought us to today.

The object of race evolution is to *blend* potentiality with potency, that one may fire the other — not exploit it. And while it is inevit-

able that at our stage these classes should be mixed, we have seen fit to take our "mixing" in terms of a master- and slave-morality, instead of assuming the true relationship of older and younger brothers.

But even today, there are those races existing in a state of relative savagery, who have survived on some one island, or in deep jungles, and thus, through their forced isolation, have presented no field of evolution for egos requiring diversified experience. At any time, the various stocks peopling the world are a reflection on the physical plane of the different classes of intelligences going through the experience of physical embodiment.

> Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians, so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is of "one blood," *but not of the same essence*. We are the hothouse, artificially quickened plants in nature, having in us a spark, which in them is latent. (*S. D.* II, 421).

Elsewhere H. P. B. says that "Every Ego has the Karma of past Manvantaras behind him."

> The Ego starts with Divine Consciousness — no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation it is still the same Divine Consciousness, but it has now become individualized Self-Consciousness.

The idea that egos are *evolving* all the time, "that some were self-conscious beings when this world of ours began, and that others have become human beings since that beginning and up to the middle point of the Third Race," may seem to present something of a problem in connection with the fundamental teaching of Theosophy that MAN, the self-conscious Thinker, "never was not," and that "evolution begins at the top." But let us remember that in these considerations we are dealing with *form,* whether of body or soul. What is the "Top"?

> "resolving to create, or rather to emanate the universe, IT formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. . . . Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself — as a cover, so to speak — the human body and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the the body." (*Gita Notes,* 24).

We must not expect to find the solution of this problem of "beginnings" set forth in dead-letter definition. An aphorism on Karma says that, "Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless." But it may help to unify our thinking to recall that it is *Mind* which is a Universal and Eternal Principle, and that all individual minds are differentiations of and *within* that eternal principle; also, that Mahat is embodied in the collectivity of all self-conscious beings. Mind — which H. P. B. says is the human Ego (*S. D.* II, 79, *et seq.*) — is a *Fire,* and as such is fundamentally one with all other mind-born beings. All are sons of the one great Fire of self-conscious beinghood, which is as eternal as the One Life, and an aspect of THAT.

WHAT IS THE SOUL?

The soul of man is the Eternal. It is made of consciousness, it is made of feeling, it is made of life, it is made of vision, it is made of hearing; it is made of the earth, it is made of the waters, it is made of the air, it is made of the ether, it is made of the radiance and what is beyond the radiance; it is made of desire and what is beyond desire, it is made of wrath and what is beyond wrath, it is made of the law and what is beyond the law; it is made of the All. The soul is made of this world and of the other world.

—THE SONG OF LIFE.

ON THE LOOKOUT

"Without Distinction of Caste"

From Madras, India, comes an International News Service report, dated November 14, announcing that the 24-year-old Maharajah of Travancore by an emancipation proclamation of "revolutionary importance" has freed the "untouchables" of the shackling restrictions which divide caste from caste among his millions of subjects.

> He decreed that "henceforth there shall be no restriction on any Hindus by birth or caste from entering and worshiping in temples controlled by our government."
>
> Travancore's action is expected to spread to neighboring Cochin and Mysore, and eventually to liberate 40,000,000 "untouchables" in India.

Looking to the Future

In this cyclic interval of national choices, for weal or woe, it is cheering to find our Eastern brothers choosing in this direction. Apparently the leaven of Theosophy, the work of Gandhi, and the heart of this young ruler have combined to make another bright augury of the day when the Motherland of India—Aryavarta of old—shall rise again in a radiance greater even than her ancient splendor. As to the West—

> The western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron age, the *Kali Yuga,* an age Black with Horrors. . . . This state will last . . . until we begin acting from *within,* instead of ever following impulses from *without.* . . . Until then the only palliative to the evils of life is union and harmony —a Brotherhood *in actu,* and *altruism* not simply in name.

The Basis of Political Convictions

How little of actual thinking enters into the formation of what we are pleased to call the "political convictions" of the American people is revealed by a study made by Dr. George W. Hartmann, psychologist of Teachers College, Columbia University. Commenting, Waldemar Kaempffert, science editor of the New York *Times* (November 1, 1936) remarks:

Protagonists of conflicting social and economic views may all derive solid satisfaction from this work. Hitler and Mussolini will find in it proof of their contention that people are foolish sentimentalists who cannot think logically and who should therefore be ordered to do what is good for them. Stalin will argue that the masses may be illogical idealists but that their social instincts are sound. And Senator Sorghum will hold that psychologist Hartmann has proved the case for American democracy up to the hilt—that voters perfer the orderly processes of an election in achieving social reform rather than the violence connoted by communism.

The Technique Employed

Dr. Hartmann's method is worthy of examination. He formulated twenty statements, ten radical and ten conservative in tone. Opinions of them were obtained by personal interview from 168 voters in Centre County, Pennsylvania, and from two other groups (173 and 83) in neighboring counties so as to make evident any local peculiarities of thinking. The results, however, were substantially the same. Following are typical statements taken from those submitted, two radical and two conservative:

The development of the highest welfare of the country will require government ownership of important minerals.

Our educational forces should be directed toward a more thoroughly socialistic order of society.

Licenses to teach in the public schools should be refused to believers in socialism.

The history of protective tariff legislation is a worthy record of our government's impartial and efficient devotion to the welfare of all the people.

Curious Inconsistencies

The results of the study show that the odium popularly attached to certain political labels was a strong influence on the minds of those interviewed, causing strange contradictions to ensue. Thus, while 55.5 per cent favored collectivism, either in its socialistic or communistic form, the most pleasing party designation was found to be "Republican," with "Communist" at the bottom of the list! This is explained by the fact that in some of the statements submitted for judgment, political theories were described but not named.

> An analysis of the tables of beliefs is a revelation of human inconsistency. Ninety per cent of the radically minded thought well of a protective tariff. Of those who would refuse teaching licenses to believers in socialism, 65 per cent endorsed socialistic proposals. Stranger still, the extreme anti-Socialists were more liberal or socialistic than the professed Socialists in responding to such propositions as "the reward of manual labor as compared with the share taken by employers has been in just proportion to the services rendered" or "the power of huge fortunes in this country endangers democracy."

THE "FEELING-TONE" OF NAMES

The inquiring psychologist comes to a conclusion which was realized in a "practical" sense by advertising men years ago. The appeal of a name or a word must be measured in terms of the *feeling* with which it is associated. Dr. Hartmann calls this value the "aura," or the "feeling-tone" of the name. Theosophists, above all, should realize the deep significance of this, which to Science is as yet a casual conclusion arrived at by one of its students in the course of his studies. The *fact* which he relates is nothing new; but the attitude of official scientific cognizance of facts of this type and implication denotes a fundamental change in the psychology of research. A year ago Dr. Hartmann, running for office in Allentown, Pennsylvania, made a "practical application" of the principle which he describes.

> Realizing that he had about as much chance of winning (on the Socialist ticket) as a one-legged man in a 100-yard dash, he turned his campaign into a scientific experiment. He tested the emotions and the political logic of Allentown by appropriate appeals. Of course, the emotional appeal won. He knew it would.

FORMULA FOR ELECTION

> Psychologist Hartmann reported at the time that the emotional voltage needed to shock the electorate comes high. It costs $3 to win a party voter legitimately, and the efficiency of the process is about one half of 1 per cent. Out of the investigation emerged the conclusion that political persuasion for good or ill "does more to influence people's knowledge and attitudes . . . than all the formal educational apparatus of our time" and that it costs as much.

Technique and Motive

The purpose of science — of the "scientific method" — is to describe the laws or principles governing phenomena, in this case psychological phenomena. Apparently, Dr. Hartmann has expressed in terms of principles a technique which is well known in *practice* to certain classes of men. Human nature has two foci of weakness—selfish desires and ignorant fears, and the exploitation of either one, for *good or evil,* is the black art, by whomsoever applied. There could be no better illustration of the polarity of white and black magic. The former seeks to develop the will, the discrimination, and the individual judgement of the incarnated soul—*no matter at what price,* for all else ends in failure, in mediumship and, ultimately, annihilation so far as this period of evolution is concerned. Conversely, the very life of the sorcerer's power is drawn from human weakness and credulousness. True philosophy knows no "extenuating circumstance" where its use is ever allowable.

Moral Requirements of Democracy

In an age of rising psychism and susceptibility to suggestion democratic forms are the acid test, not merely of citizens, but of *souls.* If under our constitution there is possible a greater liberty than anywhere on earth, then, also, an equal degree of slavery may be attained, however imperceptibly to the race undergoing the yoke. The fact that Dr. Hartmann's subjects thought that they were exercising "free will" when they went to the polls is but the "drop which presages the monsoon." A warning to our people given by Justice Louis Dembitz Brandeis, of the United States Supreme Court, is a clear statement of the problem:

> Democracy . . . substitutes self-restraint for external restraint. . . . It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in a democratic undertaking must proceed from the individual. It is possible only when the process of perfecting the individual is pursued. (From an opinion handed down in 1923.)

Principles and Candidates

An occasional complaint of Theosophical students is that they do not know for whom to vote, that the time required for intelli-

gent study and appraisal of the platform, records and proposals of the various candidates is not available. The question arises—What to do? Here, as in all things, discrimination is needed, but there are always principles which can be applied. If "success in a democratic undertaking must proceed from the individual," we may study the attitude of a candidate in this respect. To what *principle* in the man—in the voter, does he make his appeal? Is it to self-interest, or to the inherent perception of moral law present in every man? For the theosophist this is far more important than specific claims, policies or even "achievements." Writing on the business cycle in the New York *Times* of September 20, James Truslow Adams gives a review of economic history in the form of citations to prove a contention summed up in the following paragraph:

"THE WORK WE HAVE ON HAND"

> We need not concern ourselves here with why the cycle lasts about one generation, any more than we need ask why the life cycle of some insects is a few weeks and that of other living organisms some hundreds of thousands of years. It is simply a fundamental fact of human nature. But it seems to me clear that the business cycle is based on our human nature rather than on the fact that one political party and not another happens to be in power; and that if a government is to plan and "iron out the curves" in the economic cycle it will have to do it by changing the psychology of man rather than by the methods of the chemist or engineer.

Just so. And it is with the *psychology* of man that Theosophy is concerned. Political issues, as such, are the "side-issues" which may hold a degree of interest for individual students, but which never should be confused with the work of the Theosophical Movement, which is to *change the Buddhi-Manas of the Race.* If it comes to a question of voting, the student should ask himself, Which candidate will further this end the most? We are engaged primarily in aiding thought in its struggle *to be free,* an effort to awaken self-reliance and individual judgment in our fellows. This should be the guilding principle in every issue, political or otherwise.

"GIANTS IN THE EARTH"

At least two more giants—or their tangible remains—await scientific explanation as a result of the archaeological discoveries

of the year 1936. The New York *Times* of August 16 reports a find near San Bernardino, Calif.:

> Portions of a gigantic human skeleton, believed to be the bones of a prehistoric man, were unearthed the other day in a gravel pit by a steam-shovel operator.
>
> The skull was half again as large as that of a modern man's. It had a huge prognathous jaw, high cheek bones and jutting teeth in the upper jaw . . . it was Mongolian in conformation. It was partly fossilized.
>
> Near by, several vertebrae, a leg bone and three finger bones were uncovered. They were dimensionally proportionate to the skull.

Human Ribs—"A Yard Long"

But the San Bernardino giant is a pygmy compared with the headless skeleton reported found in Nicaragua (New York *Times*, February 14):

> Press accounts say that the skeleton of a gigantic man, with head missing, has been unearthed at El Boquin, on the Mico River, in the Chontales district. The ribs are a yard long and four inches wide and the shin bone is to heavy for one man to carry. "Chontales" is an Indian word, meaning "wild men."

We are perhaps safe in predicting that if and when the scientific eye is cast upon this Chontalean Gargantua the result will be the same "thunders of silence" that heralded the discovery of 200 huge skeletons in a cave in Calaveras County, California. But theosophists may be content with the fact that if all the evidences of giant races among the ancient inhabitants of the western world were laid end to end, they would reach back to Atlantis.

"Nature Hits Back"

This "two-fisted" expression is the title of a book by Dr. MacPherson Lawrie, physician in Psychological Medicine to Queen Mary's Hospital, East End, London. We reproduce a significant paragraph:

> I maintain that our whole outlook upon disease is wrong, that a mild degree of nervousness is much more tragic in effect than cancer, that despondency is much more deplorable than galloping consumption, that chronic mental tiredness is much more pitiable than true insanity.

Readers will recall that the comment made by Lord Horder on present modes of life, noted in Lookout for December, is in the

same vein. To this we may add the remarks of Dr. R. C. Buerki, of Madison, Wis., quoted in the Philadelphia *Inquirer* for October 22:

> The man of today who attains the age of 50 has in reality lived 100 years, and if we continue to increase the speed of our existence at the present rate, it will not be many generations before a man will have lived a life-time when he reaches the age of 20.

SIGNS OF THE CYCLE

> Under such conditions, it is no wonder that so many people by the time they attain middle age are all burned out. Some have achieved success, others have seen success slip from their grasp, but all have lived strenuously, struggling fiercely for their existence until, heavy with an over-burden of fat, dull from headache and sleeplessness, racked with the pains of angina pectoris, and completely exhausted from over-eating and overwork, they come to the doctor beseeching him to restore their health.

The physician points out that the nervous pace of modern life has made cardio-vascular diseases—heart trouble—the greatest single enemy of human life in the United States. He continues his description of the typical patient:

> This is the type of person who presents a picture characterized by high blood pressure, an enlarged heart, and a failing circulation. What has happened? What has been the sequence of events? To answer these questions it would be necessary to look back a number of years in the patients life.

THE SEEDS OF DISEASE

> We would find that for a long time he was under a severe nervous tension. There were business difficulties, financial reverses, long hours of work, with no play and little sleep. This nervous tension reacted on the arteries, producing constriction through the entire system, and with this narrowing of the cross-section of the blood stream, an increased pressure was required to keep the blood supply at a proper level.
>
> The increased blood pressure, after a period of time, caused changes in the walls of the blood vessels, with loss of elasticity, thickening of the muscular coats, and eventually the blood pressure became permanently established at a high level, with the usual disastrous train of events following.

Familiar Symptoms

> Unfortunately, high blood pressure does not announce itself when it first appears. Eventually it manifests itself through certain symptoms, such as early-morning headaches, blurring of vision, ringing in the ears, pounding of overactivity of the heart, easy fatigue, etc.
>
> If allowed to go unheeded it ultimately results in Bright's disease, apoplexy, diabetes or heart failure, due to disturbed nutrition of the various organs. Characteristic symptoms referable to the lungs, gastro-intestinal tract and extremities may be caused by high-blood pressure.

Dr. Buerki suggests that such a dreary mass future may be avoided by slowing down the tempo of modern living, including abolition of "the prevalent American idea of the desirability of making a large amount of money in a short period of time."

On What Basis?

All of which goes to prove the Theosophical contention that if the energy and time spent by medical research in devising methods of treatment to deal with the *effects* of such psychic intoxication were to be put to work at spreading the truth about the inner naure of man, the ideal of health would not be the "will o' the wisp" that it is today. Such pronouncements by doctors of medicine support the teaching that the origin of disease is on the mental and moral plane.

"Just a High School Student"

Over this signature the Los Angeles *Daily News* (October 10, 1936) prints a letter which other newspapers would do well to copy and place next to the liquor advertisements printed in their columns.

> "Somehow a big per cent of the fathers in the United States do not know that they are losing the respect of their sons, daughters and wives, through liquor. My dad is always half 'stewed' on Saturdays and Sundays.
>
> "I like my dad, as every boy should like theirs. But slowly and definitely I'm losing my respect for him. I can't say anything to him because I'm just a child and don't know what it's all about.
>
> "I'm not the only one who feels that way. I know other boys and girls who express this same opinion. I wonder when these fathers are going to wake up to this fact. I sure wish mine would."

HOMICIDAL MORALITY

Dr. Gordon Willard Allport of Harvard, inquiring into the relative power of biological and cultural influences on man's actions, felt that an answer could be obtained by reporting the reactions of 310 Harvard and Radcliffe students to a questionnaire listing causes for homicide, in order, from the most to the least justifiable. The results were published in *Character and Personality*. Eight possible motives for homicide were established in the following order:

Defense of Self
Defense of Family
Defense of Another
Defense of Country
Defense of Honor of Family
Defense of Honor of Self
Defense of Property against Burglars
Defense of Property against Trespassers

A characteristic interpretation is made by Dr. Allport:

> To express the matter in the language of William James, the Self is first and foremost a physical self. . . . The more primitive the situation in the biological sense, the more intense and less variable the attitude. . . . The ORIGIN of attitudes, in a functional sense, then, is always biological. The MODEL upon which they are fashioned is often, though not always, cultural.

WESTERN IDEOLOGY

University students of psychology learn in short time and in no uncertain terms the alleged criteria of normal behaviour. Watson's physical theory of the "origin" of fear in infants, might easily be considered as the first step in Allport's adult experiments, which corroborate what all Western psychologists adopt with a kind of superior conviction. The false step in the experiments consists in the fact that the subjects experimented on share the same ideology as the investigators. The belief that the body is the Self, that enjoyment or displeasure arises from bodily hampering or comfort, that the complex behaviour patterns, the instincts of "self"-preservation, "self" advancement, and "self" concern—in short, the psychology of MATTER or materialism—is the warp and woof of the "religion" of the modern college student. Naturally, an experiment on those sharing the *a priori* convictions of the experimenters can only strengthen the theory already well accepted. The narrowness of

the field of human attitudes studied shows the whole demonstration to be a childish "proving" of what is already believed without proof, the fixing of the facts to suit one's fancy, so ably named "rationalization" by the nomenclature-loving psychologists.

Whence These Differences?

John Dewey has said that the wonder of culture or civilization is that despite the tremendous differences existing between the custom and behaviour schemes of Sioux Indians, Patagonians and Greeks, Hindoos, Bushmen and Chinese, "the countless diversity of habits spring from practically the same capital stock of native instincts." Impartial observers who have visited the East—engineers, commercial men, diplomatic agents, etc., would predict quite different results for the Allport questionnaire were it to be applied to a group of subjects dominated by Asiatic culture. "Defense of Self" often might go to the very bottom of, or off the list, while "Defense of Spiritual Values" would have to be incorporated to take its place. If the suicidal military cult of Japan indicates a love of selfish glory over-ruling Defense of Self, there is no such motive possible to the thousands of Chinese and Hindus who die quietly and humbly in such masses that their deaths elicit neither admiration nor concern. Westerners who have observed the course of justice in Northern India are stunned by the casual attitude of convicted men, meeting death without appeal or protest, as though it were as unimportant as the midday meal.

The "Scientific" Method

If we share Dr. Allport's facile and naive conclusion that truth may be derived from numerical testimony, we must at least insist that in demonstrations to prove the relative puissance of the biological and the cultural factors in human reactions, the scientific method include a more representative cross-section of humanity.

Infant Barometers

Doctors Mouriquand and Charpentier of the French Society of Medical Meteorology report the curious effect of weather upon young children of the city of Lyon (New York *Times,* October 22):

> On the night of April 6, 1936, all the children in the baby clinic presented curious and identical reactions. Without exception all these infants, whose ages were from 1 to 18 months, became extremely agitated.

> Suddenly at 9:30 all the babies began crying. Agitation with persistent insomnia continued until 8 the next morning, despite every effort to calm them. They behaved as if all were affected by an unusual cause.
>
> We investigated the meteorological conditions of that night, for to the casual observer the weather had appeared normal. We found that a great mass of air from the North Pole suddenly arrived in the region at 9:30 and came into contact with another mass of air from the Sahara.
>
> It is probable that these masses from such different origins were electrified differently, which would cause an unusual electrical or electromagnetic condition in the atmosphere.

Correlate the fact that adults were not affected, with the theosophical teaching that children of that age are perhaps more conscious on psychic planes than on the physical, and something of an explanation for this phenomena is gained. Consider also the *elemental* nature of the forces involved, as well as their nearly antipodal points of origin, physically, possibly morally as well. This incident well may be taken as an illustration of the difference between the scientific and the theosophic points of view. The former is concerned with the *forms* of forces, the latter with the *consciousness* from which the forces flow.

"MUSIC IN THE AIR"

An Associated Press dispatch from Dodds, Alberta, dated October 29, reports that four road workers near this village heard "mysterious music that came out of a clear sky."

> They said it was a radio program from Edmonton (40 miles away) but there were no receiving sets "for five miles around" where they were working.
>
> At a farmhouse more than a mile distant they found Mrs. G. Sandstrom, who said she also had heard the music but had feared to mention it, thinking people might question her sanity.

Here, doubtless, is another kind of atmospheric condition, effecting a vibrative rapport between radio waves and man's inner senses. Whether this is "coincidence," or rather an actual forerunner of the coming objectivization of Ether, which according to the Puranans, "produces Sound"—and which, as stated in *The Secret Doctrine,* "will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth"—remains to be seen.